197 kampongs. This is particularly true of the
195 Mohammedan kampongs, (which in general seem to keep the old ways better than the Christians). I will get the names of the kampongs where this speech is still used. Gaspersz did say that in Tulehu, it is used. There are a lot of people
● [191] here who use Dutch most of the time, and a few have mastered English (for example, Rehatta).

463 It is a mystery to me how these folks live.
291 They say they are "employees," (evidently
241 largely government employees, in the schools,
262 etc.), fishermen, gardeners, makers of local sopi (distilled palm wine), cocoanut growers, and raisers of a few animals (there are no buffaloes here, but there are a few cattle, some pigs, and many fowls). There is practically no rice. The main food crop seems to be sago, which comes mostly from Ceram. In the towns people eat rice which is imported as the staple. There are some sago groves here too, and I have seen plenty along the roads. I've seen sago cakes too. And there is a fair amount of cloves. Formerly there was a fair amount of nutmeg (mace) [an aromatic spice consisting of the dried outer covering of the nutmeg], but this has nearly disappeared now. One Dutch informant told me that most of the port work is done by the Butonese. Evidently, the Ambonese dislike handwork.
464 They seem to have to go to school for a long
647 time because there are few jobs. Then a lot of
177 them seek army or other types of parasitic jobs
167 with the Dutch as there are few other opportunities here. Many of them simply have to get
[797] out. They also go in for mission work. Rehatta, who has been in the civil service in Ceram and New Guinea for a long time, says that the Ambonese officials and missionaries and teachers have singlehandedly "civilized" (and he says that there were very few Dutch involved although they

000 (the new name for New Guinea) separate, and not have it included in RIS.

668 This is interesting and I see that the type represented by Gaspersz and Monuhutu see that they must have a united Indonesia. I told them about the United States Civil War and of Lincoln's saying that there had to be a united land. The trend here among the better elements is clearly for cooperation with the Republic.

000 Monuhutu, a tall and handsome man who speaks English, said that he had read some of my writings. He is a good man. I note that he is from Saparua, like Soumokil, and in addition he is tall and energetic. I must see Saparua.

721 I heard a remarkable story at Latuhalat. About thirty years ago Robinson, an English naturalist, was at a dance at the Club Ambon (Gaspersz and his wife were there). After 4:00 A.M. he went south to the hills near Silale, looking for flowers. He met some Binongko, and they asked him what he was looking for. He said he was looking for the kepala [head], meaning kelapa [cocoanut], and they, having heard that whites wanted heads for new buildings, bridges, etc., killed him at once. They threw his head into the sea. This made a great case and the English government caused considerable trouble. Thus, until recently, and perhaps even now, much of this head-hunting activity is clearly in the minds of the people.

273 The native name for koolwater is sopi.

191 177 I have met several Ambonese, including soldiers, who speak English. One soldier in particular was at the wedding feast in Amahusu. He was a fresh guy, obviously having been with U.S. soldiers at one time. He shouted, "O.K.," "Swing it, brother," etc. This gives me a pain. Rehatta speaks English too. He has a lisp.

185 In discussing the future, Monuhutu brought up the old gag about how Ambon could live indefinitely

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197 also an example showing that before 1930 there
184 were no schools in Mohammedan kampongs. Anyway,
621 there are five divisions or dialects of this bahasa tanah. They are mutually incomprehensible, and there are additional local differences. Malay is used as the lingua franca when people speaking two forms of this local language meet. In speaking with Christians the Mohammedans must use Malay. (I found out later that some Christian kampongs do use a form of the bahasa tanah). The five divisions are:

I. Tulehu (Mohammedan)
Tengah
Tial
Liang
Wakal
Hila
Kaitetu
Mamala
Hitu

II. Asilulu (Mohammedan)
Ureng
Wakasihu
Larike

These four are opposite Huamual peninsula of Ceram and my assistant suspects that the people from these areas can understand the speech of the Huamual region of Ceram.

On the south coast of Hitu:

III. Laha (Mohammedan)
IV. Liliboi (Christian)
V. Alang (Christian)

191 This led to the question of the use of languages
871 in the school. Malay is used from the start al-
182 though children hear only local language in their homes because the parents use it all of the time. The gurus do not know the local language, or at

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191 least this holds for most of them. Thus the
871 children in the first grade sit listening to a
182 language which they cannot understand. Neverthe-
less, they learn. Their parents and siblings who
[868] know Malay help them when they come from school.
Thus they get on to know it the hard way. My
assistant says that he himself went through this
period but that his parents helped him. All
children go to afternoon religious schools run
by Mohammedan gurus. Here they learn Arabic and
read the Koran. This took place even before
1930. But the Mohammedans have lagged behind
because in their areas there have been no schools
until recently. Even now, says the assistant, in
the big kampong of Tulehu there is only one
school and it is very poor. Whereas the Chris-
tian towns have many schools and big ones. The
Radja is said to be working on this problem.

621 As far as the kampong divisions are concerned
167 I find that there are really four kampongs here:
Baru, Tengah, Lama, and the new "suburb" (largely
populated by Ceram folk from East Ceram and Gorong)
Hurumala. Once returned people from Tulehu do not
leave the kampong again.

41 The private property, for example, a dugout
621 canoe, belonging to a man who has left the com-
munity may be sold. If he is generous he may
give it to a relative. Other property such as
land, a house, etc., is not private, so it is
merely kept by the family or dati. In some cases
the Radja may act as guardian of the property for
the person who has left. On his return he will
be assimilated again.

There is no resistance in the kampong to those
167 who want to go away. But today, the government
656 will not give permits for anyone to go even to
505 Makassar, in order to get a job as a sailor. And
if they leave without the proper papers, and they

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197 here can speak Indonesian. Very few people here
[191] can speak Dutch. I think he said only twenty.
He believes, however, that in a few years with
the great number of students now learning such
things in school there will be many people who
will know Dutch. No one here speaks English,
but they are teaching it in the Ambon schools.

A There is very little reading done here. I
212 told them about the people in America reading
204 all the time, even in subways. There used to be
217 a traveling library that came here and books
could be borrowed for one cent a week. This is
no longer true. There also was at one time a
library in Ambon. This too is no longer in ex-
istence. There are three Malay papers: Masa
(Pupella's paper); Sulo Molukken (Moluccan
Torch), issued by the government; and a religi-
ous paper.

C Ceram: Wednesday, November 9. I left Ambon
[501] at 8:30 A.M. on a Government Higgins motorboat
131 B-010. We sailed around the east side of Leiti-
361 mor and thence between Ambon and Haruku seeing
727 Tulehu on one side and Kailolo on the other.
Then we sailed along the north coast of Haruku
and Saparua, with Nusalaut in the distance to
the south. Thence we swung to the coast of
Ceram and into Elpaputi Bay and then to Amahei,
a small place of perhaps two thousand inhabi-
tants at the end of a narrow inner bay. The
jutting narrow peninsula that separates this bay
from Elpaputi Bay is cleared on top and there
was an airstrip here which was used by the
Japanese. The entire town was razed by the
American Air Force in less than one hour. Every
house is new. For example, only the stone floor
remains of the former large government office. This
office is under a large waringin tree, which notably
escaped damage.

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789 the asker must pay something for the information,
791 and this gift is called hadia. Gani tells all of this quite seriously.

829 Then we went on to the schedule, with the imeum
186 listening in. He would always bring up agama rules and seemed scandalized at hearing of Minangkabau matrilineal practices and the pots on the Buginese and Makassarese mosques. Prohibited.

197 In Tulehu one hundred per cent of the popula-
191 tion can speak the local language. The only
178 exceptions are the adult immigrant Javans,
563 Butonese, Chinese, and Arabs. The children of these learn the local language too. About sixty per cent speak Malay and everyone under thirty years of age can do so. Fifty years ago very few people here could speak Malay. The school seems to be the main reason for this change.

The only people who can speak Dutch are the Radja, three gurus, and two soldiers. This totals six. I can see that the Radja is not too good at it. The hadji sailor and the four sailors who lived before in Singapore, making five in all, can speak English.

563 There was one Arab family here and there are
871 about ten who attended the Arab school which was set up until the teacher, an Arab, died. It was called "Sekolah Medras." Now, if one wants to learn Arabic, he must go to the Arab school in Ambon. There are five individuals from Tulehu now. Later on they become gurus.

212 Sixty per cent of the people in Tulehu can read and write Malay. Only six can read Dutch. Only about forty can read and write Arabic. One hundred per cent of the population, male and female, can read the Koran. Only about ten, however, can understand its meaning. However, Gani insists that one hundred per cent can read

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and understand the meaning of the Kitab rules. These are short and simple.

There is no library here now, although during the prewar period there was a lending library in the school at Waai. One paid fl. 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

Gani says there is a lot of letter writing. "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

There are ten Koran schools. Formerly, as indicated above, there was an Arabic language school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

All adults want their children to learn to read and write. This is a change from the old days when the adults were suspicious of the schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

The Radja has a radio (it probably doesn't work). There are no movies. However, at the end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

New technological changes in the last fifty years in Tulehu include the road, automobile, the motorboat, the telephone in the police post,

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182 or perhaps this is for other reasons. Their adat is certainly shot anyway.

754 I asked them if they had a dukun and they
759 almost perished trying to impress on me that
789 they had no witch doctors. In fact, it is almost impossible to get them to say that there were persons in the negri who knew native medicines, until I assured them that I knew they did no spells. Finally they said, "No, we have no full time dukun, but we do have people here who are clever with medicines. They know about one or two kinds of illnesses, for example dysentery, and if one comes down with such an ailment we go to the person known to be familiar with dysentery medicine." However, they kept on repeating that there is no magic.

789 I got nowhere asking about love magic (doti-doti) and magic in general. I said casually that there had been plenty of people who worked guna-guna in Ambon, and Musila quickly said that this was true, but Ambon has a mixture of all kinds of people.

844 There are three midwives (biang) here. They
759 also prescribe medicines for children.

212 They say that in the years 1910 to 1940, stu-
871 dents had to learn the Arabic script for Malay in grades four to six in the lower schools as it was then used more widely in other parts of Indonesia. Thus Musila can read and write in the Arabic script and so can many others here. But they forget this fast as they do not use it today. It is no longer taught in school.

563 The Butonese are the only aliens in the vil-
191 lage. They all speak Malay. There is a
212 favorable attitude toward reading and writing and perhaps a new desire to learn English.

207 There is no radio and no cinema in Amahusu,
546 although many people from here attend the movies

157 filthy water closets, loud talk and pride but
217 nothing being done. She repeats this often and she says that Ambon is like an Indian city, awful. She is loud about this too. The library in Ambon died out during the war but is now starting up again. The Makassar library in Fort Rotterdam is in a new building and is now well under way. It is interesting to see the contrast between the Radja's Mohammedan wife who is quiet and those Christian women who are so loud and aggressive. This Christian woman also said that there are too many soldiers from Ambon and this should be changed. She speaks English very well, and the post office woman also speaks English.
[191] I notice with the women, as with Rehatta, that if they speak English--even though not very well--they want to show it off, and they insert a few sentences in English in a Dutch conversation to me so that others can see that they are speaking English. And this they do even though I can speak Dutch better than they can speak English.
622 The Radja[1] seems to hobnob mainly with Christians.
156 This is probably because he speaks Dutch fairly
273 well and finds the Christians more like his own by no means backward personality. And in addition, they drink. He certainly must be criticized by the imeum among others for his drinking, but he is a strong man and has his negri under full control. I doubt that he is very much of a Mohammedan anyway.

761 T— Tulehu: I heard a terrible thing today. Gani told me that his wife died having her third child on October 7. I wonder if he thinks of pontianak? It must be agonizing to think that the dead wife's ghost is dangerous to and feared
622 by others. I wonder if there was any special handling of the corpse?
668 The Radja came very late today, so I was able

[1] [i.e., of Tulehu--Analyst.]

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753 Regarding the causes of illness, they think
755 it may be caused by an ancestral ghost, or a
774 nitu, etc. The mauwe or the Kepala Soa Soplanit can tell this. Thus the ancestral spirits hang around and can come here and cause illness if they are malevolent. They evidently seize the soul of the person who will become ill. Thus at last I find that the ghosts and the spirits are really here and so is soul catching and sooth-
[956] saying. He is definite, however, that there is no real shamanism.

191 Ambon: The native Dutch-speaking people like Rehatta talk among themselves in a remarkable mixture of Dutch and Malay. They slip from one to the other without pause and hardly seem to know what they are doing.

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826 Tulehu: Gani says he thinks that American girls (whom he has evidently seen in the movies) are good-looking. As he says, they look like Arabian girls. He spots the Caucasoid.

624 I worked along on the schedule with Gani and
178 made some corrections. It turns out that there used to be six kepala soa (Lating, Wakang, Moni, Lain, Ei, and Teri). Ei and Teri have dropped out, but they still have their descendants. Of the twelve kepala dati posts, only seven are filled now. The old kepala dati of Tuasalamoni, Tawainella, Sarlata, Tuasamu, and Pari are dead and their successors have not yet stepped in.

759 There are indeed three dukun and all are
562 women.

875 There are ten guru Islam and six guru sekolah (two are Christian). I had a talk with the old
[868] (sixty-two years) Kepala Soa Tuasalamoni, who
535 keeps the tjakalele stuff in his house and
292 teaches the tjakalele to children. He does the latter in the street outside. He dressed up in

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Classes

	Nobles	Javanese	Boano (Ceram)	Other Ambonese
Wakang	23	2	0	5
Nahel	30	3	1	10
Westopong	22	1	0	5
Total	75	6	1	20

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Thus there are very few outsiders as against the many outsiders in Tulehu. There are no Chinese, Arabs, or any others except the above and the Butonese.

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As far as religion is concerned, there are 688 Protestants, 161 Mohammedans (Butonese), and 38 Pentecostals.

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About 39 individuals speak Dutch. He lists 22 as certain, 11 in school, including 6 women and 16 men. Of the 22, 14 are between the ages of 12 and 19, 4 are between 20 and 29, one is between 30 and 39, 2 are between 40 and 49, and one is above 50.

Occupations

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Farmer	64	(plus 86 Butonese, equals 150)
Peddler	69	(nearly all women; a great sago cake place)
Sago baker	51	
Carpenter	50	
Pensioner	30	
Woodcutter	20	
Fisherman	12	
Tailor	10	
Mason	8	